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perhaps, is the "Hieroglyphick Bible," with "Emblematical Figures for the Amusement of Youth," published in 1788 by Isaiah Thomas. Dr. Nichols has done his work well, and one can only regret that being privately printed in a small edition, his "Bibliography" can hardly attain the circulation it deserves.

A. F. C.

DIE GEHEIMSYMBOLE DER CHEMIE UND MEDICIN DES MITTELALTERS.

Eine Zusammenstellung der von den Mystikern und Alchymisten gebrauchten geheimen Zeichenschrift, nebst einem kurzgefassten geheimwissenschaftlichen Lexikon. Von C. W. GESSMANN. Mit 120 lithographierten Tafeln. München: Franz C. Mickl. 1900. Pp. xii + 67 + 126 + 36.

This book, with an historical introduction, a dictionary of alchemical terms (178 in number), 122 pages of symbols, copious indexes in German, Latin, French, English, and Italian, and a list of works referred to, is indeed a remarkable composition, and one not without value to students of folk-lore, who cannot fail to be interested in the thousands of symbols figured and explained, as well as in the terms employed by the old alchemists and men of medicine, or rather, perhaps, "medicine men" of the middle ages. The transmogrifications of some of the letters of the Roman alphabet to make alchemic signs are really wonderful. The historical introduction contains many interesting facts. According to Zosimus, an alchemist of the fourth century, the *Egregori*, or "sons of God," as a reward for the favors they received from the daughters of men (as related in the Book of Enoch), disclosed to them the secrets of astrology, medicine, and cosmetics. Another alchemistic legend attributes the knowledge of these occult matters to the goddess Isis, who claimed it as the reward for her submission to the passion of the angel Amnael. Jacob Toll, a professor of Duisburg, at the end of the seventeenth century, sought to place the whole of ancient mythology on a basis of alchemy. The incident of the burning of the golden calf gave rise to the idea that Moses was an alchemist, and the *Balneum mariae* or *Marienbad* is said to take its name from Miriam, the sister of Moses. In the palmy days of alchemy both men and women of all nations devoted themselves to its pursuit, and crowned heads (like Henry VI. of England and Barbara, the consort of the German Emperor Sigismund) are found among their numbers, besides monks and churchmen. The most recent book on alchemy by one of the "adepts" is Jollivet Castelot's "Comment on devient Alchymiste" (Paris, 1897), the author of which is general secretary of the "French Alchemistical Society." According to Dr. Gessmann the very latest development is the establishment in America of an "*Argentaurum Company*."

A. F. C.

THE INDIANS OF To-DAY. By GEORGE BIRD GRINNELL, Ph. D. Illustrated with full-page portraits of living Indians. Chicago and New York: Herbert S. Stone & Company. MDCCCC. Pp. iii + 185.

This elaborately illustrated volume (there are fifty-six full-page portraits of Indians,—Arapahoes, Blackfeet, Cheyennes, Apaches, Wichitas, Kiowas,

Pueblos, Flatheads, Assiniboines and Sioux of divers tribes, Tonkawas, Crows, etc.) treats of Indian Character, Beliefs and Stories, Myths, Former Distribution of the Indians, Reservations and Reservation Life, The Agent's Rule, Education, Some Difficulties, The Red Man and the White. To the author, the Indian is "a grown-up child," "an adult with the mind of a child," and from this point of view he discusses very sympathetically, in the light of his own long and extensive personal experience, the various questions involved. Against the common view that the Indian is stoical, stolid, or sullen, Dr. Grinnell justly protests, and his sketch of the Red Man's character is illuminating. In the chapter on "Beliefs and Stories" (pp. 13-26) the author has incorporated from his "Pawnee Hero Stories and Folk-Tales" the myths of "The Ghost Wife" and "The Bear Man." Chapter iv. (pp. 27-33) is devoted to "The Young Dog's Dance," chapter v. (pp. 35-43) to "The Buffalo Wife," both Pawnee legends, and chapter vi. (pp. 45-48) to "A Blackfoot Sun and Moon Myth," reprinted from the Journal of American Folk-Lore. Of the buffalo we learn (p. 21): "The Blackfeet called it Ni-ái, which means my shelter, my protection, while all the plains tribes prayed to it." Widespread, also, is "a faith in the intelligence and spiritual power of the spider" (p. 25). Among the Blackfeet, "the butterfly seems to be the sleep producer," and the lullabies refer to it. The chapter on "Former Distribution of the Indians" (pp. 49-73) consists of brief accounts, in alphabetical order, of the chief Indian families or stocks north of Mexico, and is a very handy list for reference purposes, although the author has not correlated with absolute exactness the various doubtful relationships. Attention is called to the very mixed Indian blood of the Northern Cheyennes, and to the strong infusion of Mexican blood among the Comanches. The chapter on "The Reservations" (pp. 75-140) is a somewhat similar descriptive list of the numerous Indian agencies in the United States, embodying all sorts of general information. The number of the Indians, the author thinks, is decreasing. On the reservation the Indian is really "a prisoner," and its life is very irksome to him. He is often expected to conform to the virtues of civilization, with very little real protection from its vices. And the agent, when he is good, he is very good, and when he is bad, he is very bad. The discussion of "Education" (pp. 153-162) is very sane and suggestive, the view taken being that "the main object in educating the Indian children is to render the race self-supporting," and that the Indians are Americans, and "should be put in a position to develop into a constituent part of our new race, just as the immigrants from a dozen foreign lands have developed and are developing into good and useful citizens of the United States" (p. 161). Altogether "The Indians of To-Day" is a very useful and a very ornamental book, with excellent illustrations and a good index. The author's work, the printer's, and the artist's are all well done.

A. F. C.